1:Heckewelder M-5 (ca. 1800)1819
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462 224 hunt for a length of time, and she will be sure to have provisions and every thing else that is necessary in complete readiness, and well packed up to carry to the spot; for the man, as soon as he enters the woods, has to be looking out and about for game, and therefore cannot be encumbered with any burden; after wounding a deer, he may have to pursue it for several miles, often running it fairly down. The woman, therefore, takes charge 462 251 of the baggage, brings it to the place of encampment, and there, immediately enters on the duties of housekeeping, as if they were at home; she moreover takes pains to dry as much meat as she can, that none may be lost; she carefully puts the tallow up, assists in drying the skins, gathers as much wild hemp as possible for the 222 283 purpose of making strings, carrying bands, bags and other necessary articles, collects roots for dyeing; in short does every thing in her power to leave no care to her husband but the important one of providing meat for the family.

461 462 After all, the fatigue of the women is by no means to be compared to that of the men. Their hard and difficult employments are periodical and of short duration, while their husband's labours are constant and severe in the extreme. Were a man to take upon himself a part of his wife's duty, in addition to his own, he must necessarily sink under the load, and of course his family must suffer with him. On his exertions as a hunter, their existence depends; in order to be able to follow that rough employment with success, he must keep his limbs as supple as he can, he must avoid hard labour as much as possible, that his joints may not become stiffened, and that he may preserve the necessary strength and agility of body to enable him to pursue the chase, and bear the unavoidable hardships attendant on it; for the fatigues of hunting wear out the body and constitution far more than manual labour. Neither creeks nor rivers, whether shallow or deep, frozen or free

1:Heckewelder M-5 (ca. 1800)1819
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829 609 "Wayne acted; he was a true warrior and a brave man; "he was equal to any of the chiefs that we have, equal "to any that we ever had."

Thus, the Indians, while they deeply resent the wrongs and injuries which they have suffered, yet pay due homage to worth, bravery and military skill, even in an enemy. Strong as their feelings are, they do not extinguish their sense of justice, and they are still generously disposed to allow that there are great and good individuals among a race of men, who, they believe, have doomed them to utter destruction.

CHAPTER XXIV.

FOOD AND COOKERY.

262 THE principal food of the Indians consists of the game which they take or kill in the woods, the fish out of the waters, and the maize, potatoes, beans, pumpkins, [241] squashes, cucumbers, melons, and occasionally cabbages and turnips, which they raise in their fields; they make [222] use also of various roots of plants, fruits, nuts and berries out of the woods, by way of relish or as a seasoning to their victuals, sometimes also from necessity.

264 They commonly make two meals every day, which, they say, is enough. If any one should feel hungry between meal-times, there is generally something in the house ready for him.

[825] the grass with his head only above it, watching all around to see where the birds are building their nests, that he may know where to find the young ones when they are hatched.

l:Heckewelder M-5 (ca. 1800)1819
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733 "not worship him, as they do the good spirit, and there-
"fore I believe he puts something into the *beson*, for the
"purpose of destroying them."

HECKEW. "What the devil may do with the li-
"quor, I cannot tell; but I believe that he has a hand in
"every thing that is bad. When the Indians kill one
"another, bite off each other's noses, or commit such
"wicked acts, he is undoubtedly well satisfied; for, as
"God himself has said, he is a destroyer and a mur-
"derer."

INDIAN. "Well, now, we think alike, and henceforth
"he shall never again deceive me, or entice me to drink
"his *beson*."

It is a common saying with those white traders who find it their interest to make the Indians drunk, in order to obtain their peltry at a cheaper rate, that they *will* have strong liquors, and will not enter upon a bargain unless they are sure of getting it. I acknowledge that I have seen some such cases; but I could also state many from my own knowledge, where the Indians not only refused liquor, but resisted during several days all the attempts that were made to induce them even to taste it, being well aware, as well as those who offered it to them, that if they once should put it to their lips, such was their weakness on that score, that intoxication would inevitably follow.

I can, perhaps, offer a plausible reason why the Indians are so fond of spirituous drinks. The cause is, I believe, to be found in their living almost entirely upon fresh meats and green vegetables, such as corns, pumpkins, squashes, potatoes, cucumbers, melons, beans, &c. which causes a longing in their stomachs for some seasoning, particularly (as is often the case) when they have been
263 a long time without salt. They are, on those occasions,
●222 equally eager for any acid substances; vinegar, if they can get it, they will drink in considerable quantities, and think nothing of going thirty or forty miles in search of

1:Heckewelder M-5 (ca. 1800)1819
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cranberries, whether in season or not. They also gather crab-apples, wild-grapes, and other acid and even bitter-tasted fruits, as substitutes for salt, and in the spring they will peel such trees as have a sourish sap, which they lick with great avidity. When for a long time they have been without salt, and are fortunate enough to get some, they will swallow at a time a table-spoonful of that mineral substance, for which they say that they and their horses are equally hungry.

The Indians are very sensible of the state of degradation to which they have been brought by the abuse of strong liquors, and whenever they speak of it, never fail to reproach the whites for having enticed them into that vicious habit. I could easily prove how guilty the whites are in this respect, if I were to relate a number of anecdotes, which I rather wish to consign to oblivion. The following will be sufficient to confute those disingenuous traders, who would endeavour to shift the blame from themselves, in order to fix it upon the poor deluded Indians.

In the year 1769, an Indian from Susquehannah having came to Bethlehem with his sons to dispose of his peltry, was accosted by a trader from a neighbouring town, who addressed him thus: "Well! Thomas, I really believe you have turned Moravian." "Moravian!" answered the Indian, "what makes you think so?"—"Because," replied the other, "you used to come to us "to sell your skins and peltry, and now you trade them "away to the Moravians." "So!" rejoined the Indian, "now I understand you well, and I know what you mean "to say. Now hear me.—See, my friend! when I come "to this place with my skins and peltry to trade, the "people are kind, they give me plenty of good victuals "to eat, and pay me in money or whatever I want, and "no one says a word to me about drinking rum—neither "do I ask for it! When I come to your place with my "peltry, all call to me: 'Come, Thomas! here's rum,

2:Newcomb E-4, 5 (1951-1952) 1956
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were sometimes impounded by driving them with a brush roll, a technique widespread in the Southeast and among the Iroquois.[55]

Wild plant food.—The beans of the groundnut or wild bean, (*Apios americana*), were eaten, and its roots were boiled and eaten "instead of bread."[56] Kalm also said the Indians boiled, or roasted in ashes, a root which he called Katniss, apparently *Sagittaria latifolia* (Wapato, Water Nut, Swamp Potato). The roots of "Tawho," probably *Arisaema triphyllum* or jack-in-the-pulpit, were utilized "when bread and grain gave out."[57] They were placed in a pit, covered with earth, and baked by building a fire over the pit.[58] The dried and boiled seeds of the golden club (*Orontium aquaticum*) were eaten.[59]

From the eighteenth century on wild potatoes (*Ipomoea pandurata*) were frequently mentioned in the documents. They were baked into bread and were especially used in time of famine.[60] One informant (O.A.) also said that the wild potato, if boiled and mashed, was particularly useful as food for young children. Ginseng was gathered in the Ohio Valley during the eighteenth century and seems to have been sold to traders.[61] Other wild roots and tubers, utilized at least in later times, were wild onions, wild cabbage, "greens" (otherwise unidentified by O.A., M.B.), and water lily roots.[62] Zeisberger wrote of a time when his Christian Indians "industriously brought roots here from down the creek, of which they got many loads to town, which they cut thin, dry in the sun, pound and bake bread from, and this is now their principal food."[63] The Delawares utilized many varieties of wild fruits, including wild grapes, strawberries, gooseberries, blackberries, raspberries, wild plums, huckleberries, and cranberries.[64] The "Indians," probably including Delawares, ate the fruit of the May apple (*Podophyllum peltatum*).[65] They also made use of many nuts, chief among them being hickory (Skinner found them in archaeological deposits), hazelnut, and chestnut.[66] In Oklahoma the post-oak acorn (*Quercus stellata*) was eaten with hominy (J.T., O.A.).

The most important wild plant food of the eighteenth century was the sap of the sugar maple. Sugaring was not just an occasional pastime, for even in a bad year an individual made as much as one hundred pounds.[67] If a man owned several kettles, it was possible in good years to make several hundred pounds of sugar and some syrup.[68] This trait, however, was not mentioned by any of the seventeenth-century sources and was undoubtedly of less importance in pre-European times. As

[55] Zeisberger, 1776, p. 36; Fenton, 1942.
[56] Kalm, 1937, I: 259; De Vries, 1909, p. 219.
[57] Lindestrom, 1925, pp. 158-59.
[58] Kalm, 1937, I: 261; Zeisberger, 1887, p. 161, calls the Jack Maksaweek, "it causes purging," however.
[59] Kalm, 1937, I: 261.
[60] Zeisberger, 1910, p. 47; M. B., O. A.
[61] Zeisberger, 1885, II: 47.
[62] *Ibid.*, p. 109.
[63] *Ibid.*, pp. 109-10.
[64] Juet, 1909, p. 18; Kalm, 1937, I: 281; Zeisberger, 1910, p. 46; Heckewelder, 1881, p. 266; Loskiel, 1794, pp. 68-69; Skinner, 1909, p. 43; O. A., M. B., J. T.
[65] Zeisberger, 1910, p. 47.
[66] De Vries, 1909, p. 219; Brinton, 1890, p. 185; Skinner, 1909, p. 46.
[67] Zeisberger, 1885, II: 349.
[68] Zeisberger, 1910, pp. 50-51.

2:Newcomb E-4, 5 (1951-1952) 1956
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As soon as European utensils became available (early in the seventeenth century), maple sugar rapidly became a more important food. Honey was considered a delicacy when it could be obtained, but it was not an early food source since honey bees were not indigenous to the Delaware habitat.[69]

Preparation of food.— Dried and green corn was prepared in a wide variety of ways. Most corn seems to have been dried, ground, and baked. Typically, "they make flat cakes of the meal mixed with water, as large again as a farthing cake in this country, and bake them in the ashes, first wrapping a vine-leaf or maize-leaf around them. When they are sufficiently baked in the ashes, they make good palatable bread." William Penn said: "Their diet is Maze, or Indian Corn, divers ways prepared; sometimes Roasted in the Ashes, sometimes beaten and Boyled with Water, which they call *Homine*; they also make cakes, not unpleasant to eat."[71] Dried corn was placed in a wooden mortar made from a fire-hollowed log and ground with a wooden or stone pestle.[72] The meal was sifted through "a small basket, which they understand how to weave. . . ."[73] Harrington also mentioned the sifting of flour, saying that it was sifted "through sieve baskets of varying degrees of fineness."[74] The finest meal was used in the above-mentioned bread, and the coarser corn meal was used in porridge, or gruel.[75] The white-flour corn was usually utilized in the bread, but other varieties were used in hominy and gruel (M.B., O.A., J.T.). Berries were often added to the bread, and meat, berries, beans, nuts, and pumpkins were sometimes added to the gruel.[76] In later times "dumplings" were made by frying corn meal dough in grease, usually with added berries (O.A.). Hominy was prepared by boiling dried corn with ashes, which removed the husk. The hominy was washed repeatedly in a stream after it was cooked.[77]

"Those stalks [of corn] which are low and bear no ears, they pluck up in August, and suck out the sap, which is as sweet as if it were sugar-cane."[78] Green ears were roasted whole in ashes, grated and baked in the ashes, or boiled. The roots of water lily plants were peeled, cut into small chunks, and boiled (O.A.). Wild potatoes were prepared by boiling, skinning, and then mashing and were eaten with various kinds of "greens." The Delawares that live in the rural areas still gather and eat wild potatoes. An account of the preparation of maple sugar gives an ample description of this eighteenth-century trait:

> A number of small troughs are made for receiving the sap. Usually, the Indians make them of wood, cutting them out roughly with a hatchet. Some Indians are able to make twenty or thirty of them in a day. Some do not go to so

[69] Zeisberger, 1885, I: 310.
[70] De Vries, 1909, pp. 218-19; also see Pastorius, 1912, p. 426; Van der Donck, 1909, p. 303.
[71] Penn, 1912, p. 232.
[72] De Rasieres, 1909, p. 107; Lindestrom, 1925, p. 253.
[73] De Rasieres, 1909, p. 107; De Vries, 1909, p. 218.
[74] Harrington, 1913, p. 221.
[75] Luckenbach, 1938, p. 599.
[76] Lindestrom, 1925, p. 254; Luckenbach, 1938, p. 599.
[77] Penn, 1912, p. 232; O. A., M. B.
[78] De Rasieres, 1909, p. 107.

3:Zeisberger M-5 (1767-1780)1910
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[137] These grow on very stony ground near the water, where the sunshine is particularly hot. In these parts I have not come across this variety.

Besides, there are mulberries,[95] plums,[96] and wild grapes of three sorts, those growing on high ground[97] or hills being the best; those[98] found in the bottoms are very sour. Crabapples[99] grow in great plenty and the Indians, being very fond of sharp and sour fruit, eat them in abundance.

Of nuts there are found: (1) The well known hazel nut,[100] (2) the hickory nut,[101] found in great plenty in some years and which the Indians gather in large quantities and use not only as they find them — they have a very sweet taste — but also extract from them a milky juice used in different foods and very nourishing. Sometimes they extract an oil by first roasting the nut in the shell under hot ashes and pounding them to a fine mash, which they boil in water. The oil swimming on the surface is skimmed off and preserved for cooking and other purposes. (3) The walnut of two varieties, the white walnut[102] deriving its name from the color of the wood which, strictly speaking, is gray, and the black walnut,[103] of which the wood is dark-brown, sometimes even shading into violet. The latter is very much used by cabinet makers for tables, chests and other things. The nuts, the one variety having a very hard shell, are eaten, but are very oily.

The papa[104] tree, which I have seen nowhere else than along the Ohio, bears a very beautiful fruit, in form and size resembling a middle sized cucumber, of an agreeable smell and taste.

Wild laurel[105] is found in the bottoms in great abundance; the berries are smaller than those found elsewhere, but have about the same taste. Of these, even the whites make use. They grow on bushes, the wood of which has a strong spicy odor and taste, used by the Indians for medicine and called by the English, spicewood.[106]

Chestnuts[107] are very plentiful in some years. The Indians gather them and prepare various dishes with them. A larger variety of chestnuts[108] is native to these parts, but these are not fit to eat.

3:Zeisberger M-5 (1767-1780)1910
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Of roots, wild potatoes[109] and wild parsnips are found. Bread is baked of both, which one may be driven to eat by pangs of hunger. The Indians look for both roots when famine threatens and the supply of corn runs low, sometimes sustaining life with them for a considerable period.

A kind of bean, called by the Indians earth-bean, because it grows close to the ground, is also found and tastes when boiled, like the chestnut.

Wild citrons[110] or May apples, grow on a stalk not over a foot high. The Indians enjoy eating the fruit, which has a sour but pleasant taste. The roots are a powerful poison which, who eats, dies in a few hours' time unless promptly given an emetic.

Watermelons and muskmelons, which grow by culture only, are very refreshing in summer. Of some watermelons the meat is yellow and the seeds black; of others the meat and seeds red.

The forests contain mainly oak trees; other kinds of trees are, however, also found. They are not dense, but generally sufficiently open to allow comfortable passage on foot or horseback. There are five varieties of oak, white-oak,[110a] black-oak,[110b] red-oak,[110c] Spanish-oak,[110d] and swamp-oak.[110e] The red-oak has very narrow, small leaves and bears little colored acorns, such as I have seen nowhere else. Besides these, hickory trees of three sorts,[111] ash,[112] white and red beech,[113] sassafras,[114] in some places very thick, poplar[115] and chestnut[116] are the kinds generally found on high lying land. In the bottoms there are walnut, linden,[117] maple,[118] water-beech,[119] that grow near to the water and often attain great height and girth, hawthorne[120] and crab-apple.[121]

The Hoop-ash,[122] a little known tree and found only in this region, has this name because barral-hoops are made of the wood. It grows in the bottoms and is of little use otherwise, as the wood easily rots.

The Honey-locust[123] is likewise found in the bottoms. This tree but little resembles the locust of Pensilvanien, except that there is some similarity in foliage, though the leaves are smaller and finer. The trunks of the thickest trees are two feet in diameter on the average. The trunk is covered with thorns that stand straight out, are about six inches long and very sharp.

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137 The wood is red, very hard and heavy and does not rot very quickly in the ground. It bears pods that fall off in the autumn. Besides the seeds, the pods contain a kind of molasses or honey, thus accounting for the name Europeans have given the tree. The Indians call it the thorn-tree on account of its many thorns.

Sugar trees are usually found in low, rich soil, sometimes, also, on higher land and in more northerly regions even on hills, where, however, the soil is very moist. The Delawares call this tree the *Achsunnamunschi*, that is, the stone-tree, on account of the hardness of the wood. The Mingoes give it a name signifying the sugar tree, as do the Europeans. From 222 the sap of the tree sugar is boiled. This is done by the Indians 252 in the early part of the year, beginning in February and continuing to the end of March or beginning of April, according as spring is early or late. In this region it is possible to boil sugar even in fall after there has been frost and in winter, if the season is mild. For as soon as the trees thaw a little the sap begins to run and then the trees are tapped. As, however, at that time of the year the weather is very uncertain and it is possible that there should be a cold wave at any time, it is hardly worth the effort to make the necessary arrangements and is hardly ever done, unless some one be driven of necessity to provide sugar for the household. This, we ourselves have been obliged to do and the sisters of our congregation have already boiled a quantity of sugar for congregational love-feasts, shortly before Christmas.

Spring is the proper season for boiling sugar. The following preparations are made. A number of small troughs [415] are made for receiving the sap. Usually, the Indians make them of wood, cutting them out roughly with a hatchet. Some Indians are able to make twenty or thirty of them in a day. Some do not go to so much trouble, but make dishes of the bark or bast of a tree, which serve quite as well, but are good for no more than one season. According as they have large or numerous kettles and troughs they can make much sugar, for there is no lack of trees. Besides the smaller troughs and dishes,

3:Zeisberger M-5 (1767-1780)1910
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there must be several of larger size in which the sap is collected. If one is well supplied with utensils, there is this advantage, that on days when the sap flows freely much may be collected, which will enable one to keep on boiling when the sap does not flow plentifully. The sap flows most plentifully when it freezes at night and the sun shines during the day. At night it commonly ceases to run. The same is true in case of warm or rainy weather. As soon as there has been frost the sap runs again. There is a time in the boiling season when sap once or twice begins to flow in considerable quantities, both day and night. When this occurs the height of the sugar season is on. The sap which flows after this is not so good and yields less sugar. The last sugar secured in the spring is always of inferior quality. Hence, toward the end of the season no sugar, but only molasses is in most cases boiled.

The length of the season is determined by the weather conditions. If spring is late and night frosts continue for a considerable time, the flowing season is the longer. With the early advent of warm weather the season terminates very quickly. The shortest season lasts about a month, the longest nearly two months.

The thickest of the trees are two feet, sometimes more, in diameter. Those of middle size, which are still young, have many branches and are growing, yield the most sap. Experience has shown that such a tree will yield about sixty gallons of sap while sugar is being boiled, and thereafter another sixty for molasses. Seven to eight gallons of sap are regarded as necessary for a pound of sugar. Such a tree may, therefore, yield more than seven pounds of sugar and seven quarts of molasses. It has also been found that a tree which one year has yielded very freely, gives but little the next, and on the other hand, a tree that has yielded but little one season, gives largely the next. The sap, which is of a brownish color and becomes darker the longer it boils, is boiled until it gets to be of the consistency of molasses, is then poured off and kept. Wher a sufficient quantity of this consistency has been secured, it is boiled over a slow fire until it becomes sugar. It is important to boil

3:Zeisberger M-5 (1767-1780)1910
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this over a slow fire, for the sap readily boils over and is easily burned. If the boiled sap is stirred until cold, the sugar becomes granulated and is as fine as the West Indian sugar. As the Indians lack the dishes and do not care to take the time to prepare it in this way, they usually form it into cakes, put it in a kettle or dish, or in default of these, on a stone and let it cool, when it becomes hard and may be easily preserved in baskets. If the troughs and kettles used for collecting the sap are made of wood that does not give color, the sugar becomes the finer, but if it gives color, as does the white walnut, the sugar becomes black the first year; thereafter, this is not the case.

When everything is prepared, an oblique incision is made in the tree and at the lower end of the same a thin wedge, three or four inches broad, is forced in, whence the sap runs down into the vessel placed below. According as the sap runs freely or contrarywise, the dishes must be emptied at given intervals, day and night. According to the manner of making the incision one may determine whether a tree shall be good for many or few years. If large openings are made the tree is soon spoiled and nothing is gained, for the sap runs no faster. In this matter, however, the Indians are very careless, for trees are numerous and after they have used one place for three or four years, they seek out another. There is, strange to say, no tree among all the rest so hardy as the sugar-tree, for even if the stem is cut all around, so that it can no longer be used, it does not die. Hence, the Indians very reluctantly make their fields where there are sugar-trees, as these are not to be exterminated, except they be cut down. This, however, is true that when trees have been used for eight or nine years they give less sap than formerly, as they are full of incisions and scars. An incision having been made in a tree in the spring of the year and the sap having flowed for some time, the incision needs to be enlarged, though only a little. This may be done two or three times in a season.

As the Indians have trees in abundance, their labors are richly rewarded. For if a man owns a kettle of ten or twelve gallons and has a few smaller ones with which to keep the large one filled, it will be possible for him to make several

3:Zeisberger M-5 (1767-1780)1910
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136 declare that their flesh tastes like that of the bear, of which [262] they are particularly fond, and is often so fat that pieces may be cut from the flesh.

Wild turkeys[186] may be seen in the fall in flocks numbering hundreds. In the summer they disperse in the woods, this being the time for hatching the young. In winter their plumage is of a shining black, with white spots on the wings; in summer it [229] changes to a light brown. When the time comes for laying the eggs, the Indians seek them, as they are very fond of them.

[262] Pheasants are not-valued by the Indians, though their flesh is palatable.[187] They fall victims, however, to birds of prey. Were it not for the birds of prey the woods would swarm with them, for the hen lays above twenty eggs at one time.

Heath-grouse, found here also, are a little larger than the pheasants.[188] They are not valued by the Indians any more than the pheasants. In the winter the latter shelter themselves from the birds by plunging, when pursued, into the snow, often running a considerable distance from one place to another under the snow, thus escaping their foes.

The wild pigeon[187] is of an ash-gray color, the male being distinguished by a red breast. In some years in fall, or even in spring, they flock together in such numbers that the air is darkened by their flight. Three years ago they appeared in such great numbers that the ground under their roosting-place was covered with their dung above a foot high, during one night. [223] The Indians went out, killed them with sticks and came home loaded. At such a time the noise the pigeons make is such that it is difficult for people near them to hear or understand each other. They do not always gather in such numbers in one place, often scattering over the great forests.

The turtle-doves are smaller than the pigeons and are always found in pairs.[188]

Partridges are small, neatly formed birds.[189] In the fall and winter they fly in broods. In the settlements they like to remain near the plantations, as they find the food they like in the fields. The flesh is tender and of a fine flavor. They are favorites with all people, being innocent and harmless birds.

and used in different ways. It may be eaten with milk and brown sugar or with any kind of meat grease. A little salt may be added for additional flavor. 252

Various kinds of nut meats are added to cooked hominy to make a dish known as "nut hominy." Hominy and chopped meat (beef, pork or other fresh meat) are cooked together and then allowed to stand until sour. After hickory nuts are added to this mixture, the result is called "soured nut" hominy.

Hulled corn is made by boiling dried corn in a strong liquid, made alkaline by the addition of hard wood ashes. This process of preparation is long and arduous, since after hours of steady boiling it requires many washings in clear, cold water to rinse the lye from the loose hulls. This food may be eaten with milk and sugar, fried with potatoes in pork fat, combined with fresh or dried meat for stew, or with beans for succotash.

Wild Vegetable Foods

Long ago fruits and berries were preserved by drying, this practice giving way in later times to canning and the manufacture of jelly and jam. Dried fruit are prepared to eat in a number of ways. Grapes are boiled, and the resulting liquid thickened by the addition of corn meal, flour, or hominy grits. A boiled pudding is composed of dough made of cornmeal and flour, or flour only, to which any variety of berry, except strawberries, may be added. This dough is then placed in a cloth bag and boiled. When ripe, persimmons are mashed and spread on a cloth to dry for use in a bread called "persimmon bread." With few exceptions all of the fruits and berries mentioned are made into pies, puddings, preserves, fruit butters, and jams. 222 251 252

The various varieties of nuts are gathered in large quantities and stored away for future use. These provide a nourishing supplement to the remainder of natural food stuffs. Nuts are eaten raw, roasted, boiled, and frequently incorporated in other types of food. Edible acorns are usually roasted.

With the introduction and increased use of European food products, the necessity arose among the Delaware of fitting them into their own linguistic configuration, if the foreign terms themselves were not taken over. Like so many primitive groups, the Delaware came to apply native terms of a descriptive nature to the majority of elements foreign to their culture. Many of these have been retained to the 196 262 177

177
196 present day. Thus, for example, the Delaware term for the cocoanut
262 is "water hickory nut."

"Indian Potato" or Ground Nut *(Apios tuberosa)*, "wild potato."
222 The tuberous roots are gathered in large quantities and stored for
252 winter use. They are not considered good after sprouting. The roots are either boiled and eaten as the cultivated potato, or dried and ground into flour used for making bread. In recent times the ground nut has not grown abundantly in the Delaware habitat, and is now considered a rare delicacy.

Sorrel *(Rumex acetosella)*, "sour." This plant, prepared much like rhubarb, is used as a filling for pies.

Onion *(Sp.?)*. Of the different varieties of wild onions, three are regarded by the Delaware as being edible. The one most commonly gathered for use is the "buttonseed." These are dried and prepared by frying, or boiling, or are added to flavor stews and soups. Wild onions are also cooked in grease to which eggs are added.

A species of mushroom *(Agaricus campestris)*, "tripe form," is fried in hot fat, or salted and boiled.

Certain plants are considered to be healthful foods, especially in spring, when people were in need of the medicinal substances present in them. The practice of seeking the first green plant shoots in early spring is not peculiar to the Delaware alone, but is characteristic of other Eastern Algonkian peoples. Such food is called "greens" or "plant tops." The young shoots are usually picked and cooked separately, or mixed with several other plants. In both cases the "greens" are parboiled in water, and then cooked with meat. Among such plants may be mentioned dandelion, milkweed, poke, lamb's quarters, mustard, dock, and watercress.

Animal Foods

825 Wild animals, as pointed out by F. G. Speck (1931, pp. 28-29), are
224 in general considered to exist in clan relationship with humans. The latter are said to be "kings among animals." Clean, pure animals of the forests are referred to in terms of human relationship and their spirits must be propitiated before they can be sought for food. If the supernaturals are appeased through sacrifices, the animals will allow themselves to be taken, but if the proper ceremonies are not carried out, they can never be approached by humans. Therefore a hunter before starting out, is obliged to pray and sacrifice tobacco, and also if he should dream of seeing game during the hunt. The Delaware "sharing-feast"

4:Tantaquidgeon E-5 (1930) 1942
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APPENDIX II

USES OF MEDICINAL PLANTS AMONG THE CANADIAN DELAWARE

114 Q4 THE following notes on the medicine practices of the Six Nations Delaware, Grand River Reserve, located near Hagersville, in Brant County, Ontario, Canada, were recorded during a visit to the reserve in November, 1931. The group consists of about 150 individuals of mixed Indian and white blood. Only a few, however, have any knowledge of the language and traditions of the Delaware who once inhabited the section of the country now known as Pennsylvania, New Jersey, and New York. To find the identity and location of the predecessors of the band now in question, who migrated to Canada, will be impossible until a comparative study has been made of the various vocabularies.

115 I am indebted to Mrs. Martha Peters Hill, Nicholas Powless, his sister, Mrs. Maracle, Joseph Montour, John Lickers, and Walter Moses for aid in securing the Delaware information herein presented.

222 755 [184] In contrast to the ceremonies connected with the various processes of healing as employed by the Oklahoma Delaware, we find only a few traces of such rites among the Delaware of Canada. Plant parts to be used for medicinal purposes should be gathered when the vital properties are in that part of the plant (the flower, root, etc.), to be used. One informant added that plants should be gathered before the fireflies appear. When seeking herbal plants, the first of the desired species should not be plucked. It is customary to pass on to another of the same variety and there dig a small hole beside the plant and in it place an offering of tobacco. If a large quantity of herbs were gathered, they were tied in bundles and allowed to dry in the sun, to prevent mould. Some dried their plants in a warm room.

When bark is used it is taken from the east side of a tree; only the inner bark, which is usually peeled downward, is used. Roots may be scraped or cut into small portions.

278 Medicinal plants are regarded as being sensitive to handling, and when brewing medicine, care must be taken to refrain from stirring the mixture while it is steeping. After being thoroughly steeped, the medicine is removed from the fire, and if necessary, stirred only toward the

4:Tantaquidgeon E-5 (1930) 1942
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PLANTS AND PLANT USES OF

	Botanical Name	Common Name
222	1. *Achillea millefolium*	Yarrow
262	2. *Acorus calamus*	Sweet Flag
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824	3. *Aesculus glabra*	Buckeye
	4. *Agaricus campestris*	Mushroom
	5. *Allium canadense*	Wild Onion (small)
	6. *Amaranthus retroflexus*	Pigweed
	7. *Ambrosia artemisiaefolia*	Ragweed
	8. *Anaphalis margaritacea*	Pearly-everlasting
	9. *Angelica atropurpurea*	Angelica
	10. *Apios tuberosa*	Indian Potato, Groundnut
	11. *Apocynum cannabinum*	Indian Hemp
	12. *Aralia nudicaulis*	Sarsaparilla
	13. *Arctium minus*	Burdock
	14. *Aristolochia serpentaria*	Virginia Snakeroot
	15. *Artemisia frigida*	Wild Sage
	16. *Asclepias (5 species)*	Milkweed
	17. *Asclepias tuberosa*	Butterfly Weed
	18. *Baptisia tinctoria*	False Indigo
	19. *Betula lutea*	Yellow Birch
	20. *Brassica nigra*	Black Mustard
	21. *Brauneria purpurea*	Purple Cone-flower, "Horse-hobble weed"
	22. *Carya cordiformis*	Bitternut Hickory
	23. *Carya ovata*	Shell Bark Hickory
	24. *Carya glabra*	Pignut
	25. *Castanea pumila*	Chinquapin
	26. *Cercis canadensis*	Redbud
	27. *Chimaphila umbellata*	Pipsissewa
	28. *Chrysopis mariana*	Golden Aster
	29. *Cimicifuga racemosa*	Black Snakeroot
	30. *Cirsium lanceolatum*	Bull Thistle
	31. *Cornus canadensis*	Bunchberry
	32. *Cornus florida*	Dogwood
	33. *Corylus americana*	Hazelnut
	34. *Crotolaria saggitalis*	Rattle Box
	35. *Datura stramonium*	Jimson Weed

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Native Use	Part of Plant Used	Type of Medicine
Medicine (liver and kidneys)	Entire plant	Simple
Medicine (cold, stomach-ache, suppressed menses)	Root	Compound
Medicine (poultice; utility fish poison)	Nut pulverized	Simple
Food		
Food		
Food	Use with others as greens	
Medicine (blood poisoning preventative)	Entire plant as poultice	Simple
Medicine (tonic)	Root	Compound
Medicine (stomach)	Root	Simple
Food	Root	
Mats		
Medicine (tonic)	Root	Compound
Medicine (rheumatism)	Root	Simple
Medicine (tonic)	Root	Compound
Medicine (ceremonial)	Leaves chewed	
Medicine (epilepsy)	Root	Compound
Medicine (rheumatism, healing drink following childbirth)	Root	Simple and compound
Medicine (wash for cuts, ulcers)	Root	Simple
Medicine (cathartic)	Bark	Simple
Food	Young shoots	
Medicine (venereal disease)	Root	Simple and compound
Food	Nuts	
Food	Nuts	
Food	Nuts	
Food	Nuts	
Medicine (reduce fever, stop vomiting)	Bark	Simple
Medicine (bladder, blood purifier)	Plant	Compound
Medicine (infants, frail children)	Root	Simple
Medicine (tonic)	Root	Simple and compound
Medicine (rheumatism)	Root	Simple
Medicine (body pains)	Bark	Compound
Medicine (tonic)	Root	Compound
Food	Nuts	
Medicine (venereal disease)	Root	Simple
Medicine (poultice for cuts)	Leaves, seeds	Simple

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Botanical Name	Common Name
36. *Daucus carota*	Wild Carrot
37. *Dentaria diphylla*	Toothwort
38. *Diospyros virginiana*	Persimmon
39. *Epipactis pubescens*	Rattlesnake Plantain
40. *Eryngium aquaticum*	Button Snake-root
41. *Eupatorium perfoliatum*	Boneset
42. *Fragaria virginiana*	Strawberry
43. *Fraxinus americana*	White Ash
44. *Gaultheria procumbens*	Wintergreen
45. *Gaylussacia baccata*	Huckleberry
46. *Gelsemium sempervirens*	Yellow Jasmine
47. *Gentiana crinita*	Fringed Gentian
48. *Gleditsia triacanthos*	Honey Locust
49. *Hedeoma pulegioides*	False Pennyroyal
50. *Helianthemium canadense*	"Frost" or "ice" weed
51. *Humulus lupulus*	Hops
52. *Hydranga aborescens*	Sevenbark
53. *Ilex opaca*	Holly
54. *Inula helenium*	Elecampane
55. *Iris versicolor*	Blue Flag
56. *Juglans nigra*	Black Walnut
57. *Juniperus virginiana*	Red Cedar
58. *Leonurus cardiaca*	Motherwort
59. *Lobelia cardinalis*	Cardinal Flower
60. *Lophophora williamsii*	Peyote
61. *Mentha piperita*	Peppermint
62. *Mentha canadensis*	Wildmint
63. *Mitchella repens*	Partridge Berry
64. *Monarda punctata*	Horse Mint
65. *Morus nigra*	Mulberry
66. *Myrica sp.*	Bayberry
67. *Myrica asplenifolia*	Sweet Fern
68. *Nepeta cataria*	Catnip
69. *Opuntia vulgaris*	Prickly Pear
70. *Panax quinquefolium*	Ginseng

OKLAHOMA DELAWARE—Continued

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Native Use	Part of Plant Used	Type of Medicine
Medicine (diabetes)	Blossoms	Simple
Medicine (scrofula, venereal disease)	Root	Compound
Food	Fruit	
Medicine (poultice; female disorder)	Leaves	Simple and compound
Medicine (venereal disease)	Root	Compound and simple
Medicine (chills, fever)	Root	Simple
Food	Berries	
Medicine (cathartic)	Bark	Simple
Medicine (tonic)	Plant	Compound and simple
Food	Berries	
Medicine (salve)	Root	Compound
Medicine (stomach; blood purifier)	Root	Simple
Medicine (tonic)	Bark	Compound
Medicine (pain in stomach)	Leaves	Simple
Medicine (strengthening)	Plant	Simple
Medicine (nerves)	Blossoms	Simple
Medicine (gallstones)	Root	Compound
Medicine (tonic)	Root	Compound
Medicine (rheumatism; liver; kidneys)	Root	Compound
Medicine (cathartic)	Bark	Simple
Medicine (rheumatism)	Twigs	Simple
Medicine (female disorder)	Leaves	Simple
Medicine (typhoid)	Root	Simple
Medicine (consumption; periodic fits; emergency med. charm)	"Bean" or "Button"	Simple
Medicine (tonic)	Leaves	Compound
Medicine (suppressed menses)	Plant	Simple
Medicine (fever)	Plant	Simple
Medicine (cathartic)	Bark	Simple
Medicine (female generative organs)	Root	Compound
Medicine (poison ivy)	Leaves	Simple
Medicine (tonic for children)	Leaves with peach seed	
Not used		
Medicine (effective in any severe illness. Most potent med.)	Root	Simple and compound

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	Botanical Name	Common Name
71.	*Phytolacca americana*	Poke
72.	*Pimpinella anisum*	Anise
73.	*Plantago major*	Plantain
74.	*Platanus occidentalis*	Plane Tree
75.	*Podophyllum peltatum*	May Apple
76.	*Populus sargentii*	Cottonwood
77.	*Prunella vulgaris*	Heal-all
78.	*Prunus americana*	Plum
79.	*Prunus persica*	Peach
80.	*Prunus serotina*	Wild Cherry
81.	*Pyrus communis*	Pear
82.	*Pyrus coronaria*	Crab Apple
83.	*Pyrus malus*	Apple
84.	*Quercus alba*	White Oak
85.	*Quercus macrocarpa*	Bur Oak
86.	*Quercus velutina*	Black Oak
87.	*Quercus palustris*	Pin Oak
88.	*Quercus rubra*	Red Oak
89.	*Radicula nasturtium-aquaticum*	Water Cress
90.	*Rhamnus caroliniana*	Buckthorn
91.	*Rhus copallina*	Dwarf Sumac
92.	*Rhus toxicondendron*	Poison Ivy
93.	*Rhus typhina*	Staghorn Sumac
94.	*Ribes rotundifolium*	Gooseberry
95.	*Ribes triste*	Swamp Currant
96.	*Rubus canadensis*	Thimble Berry
97.	*Rubus nigrobaccus*	Blackberry
98.	*Rubus villosus*	Blackberry
99.	*Rubus occidentalis*	Black Raspberry
100.	*Rumex acetosella*	Sheep Sorrel
101.	*Rumex crispus*	Dock
102.	*Rhumex obtusifolius*	Dock
103.	*Salix humilis*	Prairie Willow
104.	*Salix tristis*	Sage Willow, "Red Root"
105.	*Sambucus canadensis*	Elder

OKLAHOMA DELAWARE—Continued

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Native Use	Part of Plant Used	Type of Medicine
Medicine (rheumatism)	Root	Simple and compound
Medicine (cathartic)	Root	Simple and compound
Medicine (poultice; also female disorder)	Leaves	Simple and compound
Medicine (colds, sore throat)	Bark	Compound
Medicine (laxative; love charm)	Root	Simple
Medicine (female disorder)	Bark	Compound and simple
Medicine (fever)	Top	
Food	Fruit	
Food	Fruit	
Medicine (tonic)	Bark, Fruit	Compound
Food	Fruit	
Food	Fruit	
Food	Fruit	
Medicine (antiseptic)	Bark	Compound
Food	Nuts	
Medicine (hoarseness)	Bark	Simple
Medicine (intestinal pains)	Bark	Simple
Medicine (hoarseness)	Bark	Compound
Root	Plant	
Medicine (cathartic)	Bark	Simple
Medicine (ceremonial tobacco mixture)	Leaves, Root	Simple
Medicine (salve)	Root	Compound
Medicine (venereal disease)	Root	Compound
Food	Berries	
Food	Berries	
Medicine (dysentery)	Vine, Berries	Compound
Berries used as food	Berries	
Food	Berries	
Food	Berries	
Food	Plant	
Food	Plant	Simple and compound
Medicine (food)	Root, Young Shoots	
Medicine (venereal disease)	Root	Compound
Medicine (womb displacement; venereal disease)	Root	Compound
Medicine (salve) (fruit edible)	Bark, Berries	Simple Simple

PLANTS AND PLANT USES OF THE

Botanical Name	Common Name
106. *Sanguinaria canadensis*	Bloodroot
107. *Sassafras albidum*	Sassafras
108. *Scutellaria galericulata*	Skull Cap
109. *Smilacina racemosa*	False Spikenard
110. *Smilacina stellata*	False Solomon's Seal
111. *Solanum dulcamera*	Bittersweet
112. *Solanum nigrum*	Common Nightshade
113. *Solidago juncea*	Goldenrod
114. *Symplocarpus foetidus*	Skunk Cabbage
115. *Stachys palustris*	Hedge Nettle
116. *Taraxacum officinale*	Dandelion
117. *Tsuga canadensis*	Hemlock
118. *Typha latifolia*	Cat-tail
119. *Ulmus americana*	American Elm
120. *Vaccinium pennsylvanicum*	Lowbush Blueberry
121. *Vaccinium corymbosum*	Highbush Blueberry
122. *Verbascum thapsus*	Great Mullein
123. *Verbena hastata*	Blue Vervain
124. *Viburnum prunifolium*	Black Haw
125. *Vitis* (various sp.)	Wild Grape
126. *Vitis rupestris*	Wild Grape
127. *Vitis vulpina*	Wild Grape
128. *Xanthoxylum americanum*	Prickly Ash
129. *Zea Mays*	Corn
130. *Zea Mays identata*	Dent Corn
131. *Zea Mays indurata*	Flint Corn
132. *Zea Mays amylacea*	Flour Corn
133. *Zea Mays saccharata*	Sweetcorn
134. *Zea Mays everta*	Popcorn

OKLAHOMA DELAWARE—Concluded

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Native Use	Part of Plant Used	Type of Medicine
Medicine (tonic) ceremonial paint	Root	Simple and compound
Medicine (tonic)	Bark	Compound
Medicine (laxative)	Top	Simple
Medicine (tonic)	Root	Compound
Medicine (venereal disease, scrofula)	Root	Compound and simple
Medicine (fever, also in salve)	Root	Compound
Medicine (venereal disease)	Root	Compound
Medicine (diarrhea, fever)	Leaves (tea or chewed)	Simple
Medicine (whooping cough, fits, poultice)	Root, Leaves	Simple
Medicine (venereal disease)	Root	Compound
Medicine (tonic, laxative, food)	Root, Plant	Compound and simple
Medicine (herbal steam)	Twigs	Simple
Medicine (gravel in kidneys)	Root	Simple
Medicine (coughs, colds)	Bark	Simple
Food	Berries	
Food	Berries	
Medicine (rheumatism, colds)	Leaves	
Medicine (chills)	Root	Compound
Medicine (female generative organs)	Root	Compound
Food	Fruit	
Medicine (increase fertility)	Vine	Compound
Medicine (leucorrhea)	Juice from vine	Simple
Medicine (tonic, heart)	Bark	Simple and compound
Food		
Food		
Food		
Food		
Food		
Food		

PLANTS AND PLANT USES OF THE DELAWARE

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Botanical Name	Common Name
1. *Acorus calamus*	Sweet Flag
2. *Arctium minus*	Burdock
3. *Celastrus scandens*	Climbing Bittersweet
4. *Eupatorium perfoliatum*	Boneset
5. *Carya alba*	Hickory
6. *Inula helenium*	Elecampane
7. *Juniperus communis*	Juniper
8. *Nepeta cataria*	Catnip
9. *Ostrya virginiana*	Hop Hornbeam
10. *Pinus strobus*	White Pine
11. *Plantago major*	Plantain
12. *Populus tremuloides*	Aspen
13. *Prunus serotina*	Wild Cherry
14. *Quercus alba*	White Oak
15. *Quercus muhlenbergii*	Yellow Oak
16. *Rhus typhina*	Staghorn Sumac
17. *Roripa amoracia*	Horseradish
18. *Sanguinaria canadensis*	Bloodroot
19. *Tanacetum vulgare*	Tansy
20. *Verbascum thapsus*	Great Mullein
21. *Viburnum lentago*	Nanny-berry

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Native Use	Part of Plant Used	Type of Medicine
Medicine (colds)	Root scraped	
Medicine (blood purifier, poultice)	Root, Leaves	
Medicine (consumption)	Root	
Medicine (stomach)	Leaves	
Medicine (tonic, general debility, female disorder)	Bark	Compound
Medicine (colds)	Bark	Compound
Medicine (tonic, female weakness)	Bark	Compound
Medicine (infants)	Leaves	Simple
Medicine (tonic, general debility, female weakness)	Root	Compound
Medicine (kidneys, pulmonary boils)	Twigs, pitch	Simple
Medicine (bruises)	Leaves as poultice	Simple
Medicine (colds)	Bark	Compound
Medicine (tonic)	Bark	Compound
Medicine (tonic)	Bark	Compound
Medicine (to stop vomiting)	Bark, pour water in	Simple
Medicine (diarrhea)	Berries	
Medicine (neuralgia)	Leaves	
Medicine (to stop vomiting)	Root powdered	Compound and simple
Medicine (stomach)	Plant	
Medicine (pain, swelling)	Leaves as poultice	Simple
Medicine (measles)	Leaves	Simple

used grooved axes hafted by tying the head between the ends of a split stick (Kalm, p. 229). The trees were then removed by burning (Johnson, p. 279; Harrington, 1913, p. 221; Kalm, p. 230). Zeisberger was told by his Indian acquaintances that, before they had metal tools, they also burned their wood into suitable lengths for use (Zeisberger, 1910, p. 29). After being cleared of rubbish and stones, the land was broken up with a hoe made of stone, tortoise shell, or the shoulder blade of a deer, attached to a short handle (Johnson, p. 279; Skinner, 1909, p. 42; Abbott, 1875, pp. 350 and 356; Loskiel, p. 67; Beaver, p. 47). The earth was piled into little hills in which five or six grains of maize were planted about April. In the middle of May when the maize was the "height of a finger", they planted in each heap three or four "Turkish beans,"[4] which then grew up with and were supported by the maize. Maize was a plant that needed frequent weeding and hoeing (De Rasieres, p. 107; Johnson, p. 279; Harrington, 1913, p. 221).

There is no mention of the use of any kind of fertilizer by the Delaware, and early Swedish writers note that, "When a tract had been cultivated until crops would no longer grow, it was deserted and a new plantation prepared" (Johnson, p. 279). Therefore, in the present case there appears to be at least presumptive evidence for lack of fertilizing techniques.

In addition to the above-mentioned means of obtaining food, the Delaware Indians gathered various wild berries, nuts, fruits, and roots. Although many of the early references tend to be generic, one gathers that strawberries, gooseberries, huckleberries or billberries, cranberries and grapes were among the chief fruits used (Loskiel, pp. 68-69; Kalm, p. 261; Skinner, 1909, p. 43; Waugh, pp. 127-28), and the butternut, walnut, chestnut and hickory the most important nuts (Loskiel, pp. 70-71; Lindstrom, p. 223; Waugh, p. 123). In addition, Kalm found that early Swedish residents of New Jersey remembered the Indians having used Hopniss or ground nut (Glycine apios), Katniss (Sagittaria sagittifolia) and Taw-Ho (Arum virginicum).[5] This last was reputed to be poisonous in a raw state and so was placed in a hole covered with earth where it was cooked by a fire burning on top. They also boiled and ate the seeds of the Golden Club or Taw-Hue (Orontium aquaticum) (Kalm, pp. 260-61). The use of roots is referred to be other authors although the terms used vary (Brinton, 1885, p. 50; Johnson, p. 281; Lindstrom, p. 223; Skinner, 1909, p. 43).

Although there are no specific references to the making of maple syrup in early sources, all the later observers found maple sugar boiling an important activity and the properties of the maple were generally known and utilized on the east coast. It seems impossible that all the early writers would have overlooked the use of maple sap if it had been as important as it later became, but none of my sources mention it.

9: Kinietz E-4, 5 (1938) 1946
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next period, however, Johnston and Chipps said that the men and women shared the labor of moving and pitching camp. In the fourth period W. L. was again the only one to place the responsibility on the women.

The husband did not strike his wife frequently, if at all, according to all the information gathered (283). Johnston and Chipps said that he might do so if she were ill-tempered or refractory (284). The modern informants denied this as a just cause, although E. R. said that it was up to the husband to punish his wife if she broke a rule.

Food, Mode of Living, etc.

Heckewelder said that the Delaware, Mahicans, and Shawnee were all very particular in their choice of meats and that nothing short of the most pressing hunger could induce them to eat of certain animals, such as the horse, dog, wildcat, panther, fox, muskrat, or wolf, all of which he had several times seen the Chippewa eat with a good appetite (288-91)." J. W. said that opossum, wolf, dog, woodchuck, snake, crow, hawk, owl, eagle, and, in fact, most fowls were not eaten. W. L. also said that opossum, muskrat, and several kinds of birds were not eaten. Apparently the symbols of the three tribal divisions, turtle, turkey and wolf, were not taboo for that reason, for only the last one was included on any list. The totems of the extinct subdivisions may have been taboo. This is true of the opossum which was most frequently mentioned as not being eaten and it was the name of one of the subdivisions. However, the Delaware regard the opossum as endowed with supernatural powers and in the nature of a trickster and have many stories that evince this attitude.

There seems to have been no taboos on vegetables eaten (292-98). Corn was the principal item cultivated. It was supplemented by the usual beans and squashes, and later vegetables introduced by the whites were also cultivated. Wild or ground potatoes and other less important wild products were gathered. The

"Heckewelder, *History, Manners, and Customs of the Indian Nations*, p. 196.

9: Kinietz E-4, 5 (1938) 1946
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staple of more northern tribes, wild rice, apparently never figured in the diet of the Delaware, although W. T. claimed that it did (299). Little use seems to have been made of grasses or greens, but there is no suggestion that this avoidance was the result of a taboo.

Information on the regularity of meals among the Delaware is not conclusive (300). Van der Donck reported no regular meals in the first period, Heckewelder the reverse in the second period; but both Johnston and Chipps in the third period stated there were no regular meal times. In the fourth period three informants claimed regularity of meals for their ancestors as well as themselves; whereas the fourth, W. L., said that even when he was a boy there was always something to eat for the grownups and they ate when they felt like it. Chipps said that they ate in the night as often as in the day, but the other sources and informants denied this and maintained that it was only the hunter or traveler who returned at night that received anything to eat (306).

Men and women usually ate together according to the reports from all periods (302). Both J. W. and W. L. in the fourth period stated that children did not eat with the rest of the family (301). At some meals the children ate after the adults, who left them the amounts and parts of the food that they should eat. The last meal in the day for children was about four or five o'clock. From then on until the next morning they could have only water.

The question of neatness in cooking is a relative one (303). Lindeström and Johnston did not think they were neat at all. Zeisberger, Heckewelder, and Chipps, on the other hand, said that cleanliness was an individual matter but that on the whole the Delaware were much neater than many other tribes. The difference between Indian and white methods of cooking in the centuries past was probably much greater than the difference between the two now.

Van der Donck reported in the first period that boiling was the only mode of cooking meat used by the Indians (304). Since this was contradicted by Lindeström who wrote at practically